

What the Church Offers America

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WHEN invited by the officers of your Catholic Club to come to Memphis and assist in its dedication, I gladly accepted, because I wanted thereby to express the friendly feeling that exists in St. Louis for your city and state. Also, in coming, I wanted to show my personal regard and appreciation of the energy and sacrifice of the Catholic societies that have succeeded in making of this new club building a worthy contribution to the prosperous and progressive city of Memphis. I feel assured that this new institution will be in many ways helpful to its members in bringing them closer together—in developing and ennobling their lives—a place, as Horeb was where law and light shall be found—whence will issue men inspired unto the accomplishment of great things for their faith and their country.

When I speak these two words, faith, by which I mean the Catholic faith—the Catholic Church—and country, by which I mean America, there arises at once the question of their relationship one with the other. But that relationship, so varied in character, would be a subject too large for a discourse such as mine; and I shall limit to just one phase thereof, namely, what in these days of test and trial has the Catholic Church to offer to this, our country? To answer this satisfactorily, we ought to know what America stands for. But for America, who will give us an accurate definition? This America of ours, earth-born though she be, has had from the beginning the flame of God set on her brow. This America, a land, a people, a nation, whose progress through rough ways and wild wastes has been ever upward—has ever been a defender of right, a promoter of peace, a beacon light to other lands of that liberty, civil and religious, which is her own birth right. She has stood before humanity all these years, pillar of cloud by day and of fire by night.

Pursuant to her history and genius; it was with high

emprise and chivalric purpose that this nation entered the late war. It was to set up liberty where there was oppression; and in so far as it might to restore to humanity the world over its God-given right to peace, liberty and happiness. With this mission before them, the millions left their homes, marching out they knew not whither, prepared, however, to do and dare for the cause that they served. They surged beyond the trenches and through the woods of France, into the great conflagration of war, offering up the supreme sacrifice of many a brave life. Onward they pressed until their object was achieved, victory won, an armistice signed and peace proclaimed. But was it peace? Have we today that peace with liberty that our soldiers fought for? Is it not true (what is true of every war) that from the violence and the bloodshed there comes the reaction pressing backwards on the countries engaged and affecting their government, their citizenship and their homes? Is it not true that still here and there in almost every land there flares up the lurid light of struggle from the embers of war? Is it not true that nations still stand face to face, white with the hatred that they hold for one another, eager again to enter the struggle if only they had physical strength to renew it? It is growing to a tidal wave. I do not need to refer to preserved though it be, beyond all other, every home has been swept by the receding waves of the battle strife?

It has been said that when war reigns, laws are silent; and it is unfortunately true that when the war is over, laws are less respected. Today in America there is less regard for human life, less regard for human right, less respect for government and a lessened sense of duty. I do not need statistics to prove the prevalence of crime. It is growing to a tidal wave. I do not need to refer to the unrest to be found everywhere, and a foreboding that our institutions and our government are entering crucial times in face of the onrushing social revolution.

Hence, it is opportune to ask what has the Church that so splendidly offered her sons in days of war—what has this Church to offer our country in the no less exacting days of peace?

I answer, and I speak that whereof I know, that in the first place, the Church today stands for the reign of law—

that it stands for and professes obedience to and teaches others with all the divine energy of her life respect for the Constitution, the Government and the established laws of the United States. In a particular manner does she proclaim her unalterable adhesion to and support of that fundamental law of ours known as the Constitution, given to us by the fathers and written as the supreme law of the land.

I know there be those who doubt this statement—those who claim that there is and must be antagonism between the Church and the nation—that the Church is by her own charter opposed to the charter of American liberty and right—that she stands for and is subject to a foreign power which is not republican, and that her instructions are to oppose, if she may not conquer, the Government of the United States.

Time is not given me to answer today all these charges. I know them to be exaggerated or false.

Let us limit our remarks to the question as it affects this nation and this Church of ours here in America. Let us, for a moment, look at the nation's history and development. The Constitution of the United States together with the earlier amendments thereto, stands among human documents first of all in the history of the civilized world; and its outstanding features are its definition and promulgation of civil and religious liberty. Now the principles of civil liberty, traced, if you will, by way of the history and law of England (the lawyers like to follow the Anglo-Saxon way) finds its origin in the great Magna Charta of liberty, which was obtained by Catholic Bishops and Barons from an English king, while the principle of religious liberty (limiting ourselves again to America and its history) finds one remarkable expression before the writing of the Constitution; and that was in the single Colony of Maryland, one of the thirteen colonies—where the new doctrine of religious liberty was promulgated by Lord Baltimore in the year 1634. Whether that religious liberty then proclaimed, augmented, as it was, by the example of William Penn in later years, was before the minds of the fathers who established the Constitution—whether it was still further impressed on their minds by the help obtained in its struggles from Catholic France

or from the generous and whole-hearted Catholic soldiers who fought under the standards of Washington—whether these or all these were impelling causes, or whether it was the growing spirit of toleration and fair play that was then to be found in American life, I know not. But this I can assert: That none struggled more earnestly, none received more joyously this glorious declaration made in the First Amendment of the Constitution than the Catholics of America. Persecuted as they were in all the original colonies, seeing the liberty that had been established in Maryland, destroyed a few years later by the invasion of the non-Catholic people, they naturally felt grateful that in this new land and in this new venture of government there was written into it a declaration all men were entitled to life, liberty and the pursuit of happiness.

I read the article of that First Amendment to the Constitution and ask you to carefully note its wording:

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

And I say that the Catholic Church today stands squarely behind this principle of religious liberty—stands for the Constitution of which it is a part, and calls on her children to defend it, and that with every power at their command.

I ask you especially to recall its words again, in view of the fact that there are today people who would attack, subvert and destroy this article; and I know not what other articles of the Constitution—men who say that Congress shall establish a religion—men who say that the Government shall prohibit the free exercise of religion—men who say there shall be a test made to holding office—that the religion established shall be the Protestant religion—that the religion prohibited shall be the Catholic and other religions, and that in the test for office, Catholics and others shall be excluded.

I ask you to note these facts in passing and decide for yourselves how men, few or many though they be, can claim to be friends of the Constitution, Americans of high degree, when their purposes are the subversion of the Constitution itself, and the consequent destruction of our Government.

They claim that the right of native-born Protestant citi-

zens demands these treasonable measures, and that the end in view justifies the means that they adopt.

But of one thing I feel certain, that, though I hold no brief for the Protestant churches, the vast majority of the Protestant people are just as devoted to the Constitution and to that clause of it regarding religious liberty as the Catholics themselves. They, too, know that even if such action were not prohibited by the Constitution a religion claiming to be divinely true may not be forced on a people by a secular mandate.

For the existence and supremacy of law which lies at the very basis of our Government, which represents the genius and life of our people—for the Constitution, which in its noblest expression—for the power of Congress to make the laws, and the duty of the executive to see that they are set in execution, and especially that last right, the supreme judiciary to pass on them, accord with the fundamental law of the land, this is the civil gospel of Catholics; and to sustain it they are prepared to offer their lives just as freely as in days gone by when that sacrifice was demanded for their country's honor and its continued existence among the nations of the earth.

What further has the Catholic Church to offer in defense and support of our country and its institutions? The trend of the times, accentuated by the late war, has been and is to draw people away from their homes. Just as with human life, there is little left of sacredness to the home any more. The demands of industrial life, the call to pleasure, the sense of irresponsibility, the weakening of the marriage bond, the independence and revolt that is found in the minds of the young, all tend to make of our people gregarious rather than domestic in habits and careless of their future.

Now it is an established truth that a nation, but especially a republic, is the outcome of and founded on the home—that each home is a unit—a little republic in itself, adding its quota and maintaining its place in a greater republic, which is a combination of all the homes of the land. If you destroy the lesser unit, you will eventually destroy the greater. If the homes of America fail, it is very hard to see how our Government can long succeed. When the people leave the homes in their journey out-

ward, they leave civilization behind, and there is nothing left but to join the Indians on the trail that leads to darkness and night.

Time was when the American home stood out as a place of peace, a symbol of unity. By its fireside foregathered husband, wife and children, recounting their struggles, trials and triumphs. Their ambitions might be limited, their luxuries few, but their devotion to it and one another made of it a sacred place, and though crude its walls and broken its roof, yet to them it seemed more fair than the far off palaces where princes reigned. Now came the divorce court, granting what it calls decrees, dissolving marriage bonds. Legal terms these, but stripped of their legality, they mean no less than the breaking of hearts, the orphaning of children and the destruction of homes. Along came the doctrinaires preaching their revolutionary doctrines that restraint must go, that men and women must be free, though God's law should intervene.

We build many houses today and some of them are beautiful, but the American home is passing. It will soon be only a tradition, unless we restore the divine mandate and seek in its fulfillment to give to the home some of its previous sacredness and stability.

The Catholic Church stands for the home—for its stability—for the marriage bond as the basis of the home, which bond it teaches Christ has elevated to the dignity of a sacrament, and which can be dissolved only by death. It commands us to listen to that same divine Teacher, Who solemnly declares: "What God has joined together, let no man put asunder"—it believes to be dissolvable only by death.

I have spoken of the Constitution and of its declaration guaranteeing liberty of worship and the separation of church and state. There are those who would interpret this separation as meaning that the state fears religion and must antagonize it. The very opposite is true. The men who wrote the Constitution were all God-fearing, religious minded men. They realized and gave frequent expression to their belief that religion and morals were of utmost importance to the upbuilding of civilization and the best support of constitutional government. In his memorable farewell address, the father of our country gave lucid expression to his ideas and the warning that

without religion we would not long preserve moral life or our dearly purchased liberties.

Hence we find all through our history a sedulous care on the part of civil authorities that religion should freely function and every opportunity be given for its development.

With the recent war came spontaneous outbreak of religious enthusiasm. The Church, free from state control, gladly gave inspiration to the battling soldier—its chaplains went with him to the trenches, consoled him in his sorrows, staunched his wounds, closed the eyes of the dying hero and set the cross above his grave.

Peace came, and again the reaction. The splendid vision faded. Ideals vanished. Sacrifice is heard of no more. Men and nations have returned to the flesh pots. Crass materialism again rules their minds. The mad struggle is on. Commerce, trade, money, pleasure, these be gods we are again invited to follow. Under their inspiration war lords and statesmen have set together to decide the destinies of the nations. They have failed. They have not brought peace, nor happiness—not even hope to the broken world.

And now, in their failure, they would again turn to God. They are anxious, for the world suffers, that there come a change of heart—that Christ and His teachings be restored, and that faith, justice and charity would somehow succeed where argument, diplomacy and duplicity have failed.

Every passing event today accentuates the truth that religion is necessary for the solution of world problems. But before its influence is felt it must find a place in the hearts of the people. The Catholic Church would help in the grand restoration. And it believes that the only way that the walls of Christendom shall be rebuilt—the only way that Christ shall be restored to His kingdom—is to enthrone Him in the heart of the child. Hence the Church builds the school, where religion is first on the program, and where the child, who is to be the father of the man, will learn the love and the laws of his Father, who is in heaven. Thus, through church and school, the sense of duty to the Almighty will in time permeate all the people—the springs of national life will thus be puri-

fied—and faith will reign and Christ's kingdom be restored, and that dream of brotherhood attainable only through that faith in Christ may become in time a grand actuality.

This, my friends, is the philosophy of the Catholic school, and this offering the Church makes to our country, to train for its support God-fearing men and women, who shall all the better serve their country when they have learned how to serve Almighty God.

Modern nations and their governments estimate the value of the various institutions and bodies that compose them by the test of service they render. The Church gladly meets that test and offers to our nation this triple service, on which we have spoken, and which I now repeat in conclusion: To the state we give the full measure of service in defense of the Constitution of our country, in the promotion of respect for and obedience to its laws and government; secondly, defense of the home in all its dignity and stability by our particular insistence on the sanctity and permanence of the marriage bond; and, thirdly, defense of the Christ in the heart of the child and the rights of the child to go to Him, Who has said, "Suffer the children to come to Me, and forbid them not."

So we rest our case. We stand for service to our country in all wherein the country may demand our service. We render it the full measure of obedience. To our Church we render that obedience and devotion which we owe it as a divine institution. Its province is spiritual and its allegiance is from the soul. The lines of service to one and the other, parallel, support and sustain one another. It is still for God and country.

I am speaking to a Southern audience. I am speaking to a Southern people—to a people in whom still remain the chivalrous and noble sentiments of other days—to a people who can recall what the homes of the Southland have been—and, though there be pernicious movements at work, somehow I feel that the decisions of the South will ever be on the side of justice and right—that the well-springs of generosity are not dried up, but that in the order of Providence and according to the teachings of history, the South will react towards the heights of culture, civilization and liberty.

You remember how in Europe the Northmen conquered

the South in the days of the decline and fall of Rome, but you remember, too, how the South conquered the North by her culture, her laws and her faith. If in America the North has conquered the South by arms, still can the South reconquer the North through her genius. Nature here is kind. You have fruit and flowers in abundance, and you have in the background the history of a generous and devoted people. So blessed of God and nature, there remains for you to accept the invitation to achieve again the heroic—to accomplish something for God and humanity. The cry all over the world today is for leaders who will lead us right—for men great enough to overcome the petty prejudices that surround them—to face the storms that blow, and in spite of one and the other to lead their brothers on to the triumph of truth and justice and God. Gladly will we follow your footsteps and invite on this new crusade the benediction of heaven.

The Church and the Eastern World

Following is the translation of the encyclical on Church Unity, issued by the Holy Father on the occasion of the three hundredth anniversary of the death of Saint Josaphat, martyr, Archbishop of Polotsk, of the Oriental rite:

Venerable Brothers,

Greetings and Apostolic Benediction.

The Church of God inasmuch as it was admirably planned and established so as to become in the fullness of time like a great household whose members are all mankind, has among its characteristic marks, which we know and by which it is divinely manifested, the mark of ecumenical unity. Christ our Lord not only entrusted, solely to His Apostles, the mission He had received from His Father, when He said: "All power is given to me in Heaven and in earth. Going therefore, teach ye all nations." (Matt. xxviii: 18, 19); but he also wished the Apostolic College to be wholly one, joined closely and in a twofold manner; internally, by the same faith, and by the charity which "is poured forth in our hearts by the Holy Ghost." (Rom. v: 5), externally, by one of His

chosen being the guide for all, inasmuch as He bestowed upon Peter primacy over the other Apostles as a perpetual principle and visible foundation of unity. This unity, at the close of His mortal life, He recommended to them most carefully. (John xvii: 11, 21, 22). This unity He asked of His Father in His last prayers, and He obtained it, "being heard for his reverence." (Heb. v: 7).

Thus the Church was formed and grew in "a single body" vigorous and animated by a single spirit. Of this body "Christ is indeed the head, from whom the whole body is compacted and fitly joined together by what every joint supplieth; (Eph. iv: 4, 5, 15, 16) but in accordance with this very reason of the Apostle, the visible head of the body is he who holds the place of Christ on earth, the Roman Pontiff. In him, as the successor of Peter, the words of Christ are perpetually verified: "Upon this rock I will build my church," (Matt. xvi: 18), and he, perpetually exercising the office which was entrusted to Peter, is ever at hand, where it is necessary, to confirm his brethren in the faith and to feed all the sheep and the lambs of the flock of the Lord.

No prerogative of the Church has been assailed with such hostility by "the enemy" as the unity of her government with which "the unity of the spirit" is joined "in the bond of peace." (Eph. iv: 3). It is true that this enemy has never been able to prevail against the Church herself, yet he has succeeded in wresting from her bosom no small number of her sons, and even entire nations. This great loss was aided in no small way by the struggles of various nationalities among themselves, by laws contrary to religion and piety, and by an extravagant love for the fleeting things of earth.

THE BYZANTINE DEFECTION

The greatest and most deplorable loss was the separation of the Byzantines from the ecumenical Church. Although this loss seemed to have been retrieved by the Councils of Lyons and Florence, the retrieval was only temporary; for the separation was renewed, and has lasted even to our own day, with enormous injury to souls. In this defection we discern how the oriental Slavs, among others, have been led astray and are going to ruin, although they remained longer in the bosom of

the Mother Church. We know, indeed, that they still maintained some relations with this Apostolic See even after the schism of Michael Caerularius; and that these relations interrupted by the invasions of the Tartars and the Mongols, were resumed and continued until they were impeded by the rebellious obstinacy of those in power.

CONCERN OF POPES FOR SLAVS

• On behalf of these peoples the Roman Pontiffs, on their part, left nothing undone. Some of them took specially to heart the salvation of the Eastern Slavs. Gregory VII, at the request of their son who was then in Rome, sent in the kindest of letters wishes for every heavenly blessing to the Prince of Kiev. It was at the beginning of their reign that he wrote "to Dimitry, King of the Russians, and to the Queen, his consort." Honorius III sent his legates to the city of Novgorod, Gregory IX also sent legates. Not long afterward Innocent IV sent as his legate a generous and gifted character, Giovanni di Pian Carpino, one of the lights of the Franciscans. The fruit of so much solicitude on the part of Our predecessors was seen in the year 1255 when there was a renewal of concord and unity. In honor of this event the legate, Opizone, of the Pontiff Alexander IV, in the Pontiff's name and by his authority, crowned with solemn pomp, Daniel, son of Romano. Thereupon, in accordance with the venerable tradition and custom of the older Eastern Slavs, at the Council of Florence, Isidore, Metropolitan of Kiev and of Moscow, Cardinal of the Holy Roman Church, in the name and in the tongue of his compatriots, promised to conserve, holy and inviolate, Catholic unity in the faith of the Holy See.

This restoration of unity lasted about eighty years, until it was dissolved by the political disturbances which had matured in the beginning of the sixteenth century. It was again happily renewed in 1595 at the Congress of Brest through the work of the Metropolitan of Kiev and of other Ruthenian Bishops. Clement VIII received these men with deep affection which he expressed in the constitution *Magnus Dominus*, wherein he called upon all the faithful to render thanks to God "Who has always thoughts of peace and desires that all men be saved and attain unto knowledge of the truth."

CONSECRATED BY MARTYRDOM

In order that this unity and concord might be perpetuated, God, in His supreme providence, consecrated it with the seal, so to speak, of sanctity and of martyrdom. This great privilege of saint and martyr came to Josaphat, Archbishop of Polotsk, of the Eastern Slave rite, who is justly recognized as the glory and support of the Eastern Slavs; for hardly can any other be found who has given greater lustre to their name or who has better provided for their salvation than did this man, their pastor and apostle, on that memorable occasion when he shed his blood for the unity of the Holy Church.

In view of that great act of martyrdom of three centuries ago it gives Us great pleasure on this third centenary to solemnize the memory of so great a personality in order that the Lord in answer to the numerous and fervent prayers of good men may arouse in His Church that spirit abounding in the blessed Martyr and Bishop, Josaphat, who "gave his life for his sheep"; and that as the zeal to promote unity increases among the people, the work which he had so much at heart may be kept up, until the promise of Christ as well as the desire of His saints be fulfilled; and there be "one fold and one shepherd." (John x: 16.)

It is true he was born of parents not in unity of the Church, but he was validly baptized and received the name of John. From his tenderest years, he was a devout worshipper, practising his religion in the splendor of the Slav liturgy, yet seeking first the truth and the glory of God: for while still a child he turned to communion with the ecumenical, that is to say the Catholic Church, whither he brought himself not from human motives, but because he considered himself to be destined for communion with Her by the validity of his baptism.

More than this, feeling himself moved by divine inspiration to restore everywhere the grace of unity, he realized that this restoration would be greatly served by the return to unity with the Catholic Church of the oriental Slav rite and the Basilian monastic institution. To further this work, in 1604 he joined the monks of Saint Basil among whose children he bore his new name of Josaphat. In this order he devoted himself entirely to

the practice of all the virtues, especially piety and penance, always demonstrating a most singular love of the Cross—a love which he had conceived from his earliest years by the contemplation of Jesus Crucified.

The Metropolitan of Kiev, John Velamin Rutsky, who was at the head of this same monastery as its Archmandrite, assures us that "in a short time he made such progress in the monastic life as to become a teacher for others." After he had been ordained to the priesthood, Josaphat found himself elected to govern the monastery as Archmandrite. In the exercise of this office he not only strove to maintain and defend the monastery and the adjoining church against assaults of enemies, but furthermore, having found these places practically abandoned by the faithful, he did all he could to cause them to be visited again by the Christian people. At the same time, having at heart the union of his fellow citizens with the Chair of Peter, he sought by all suitable arguments to promote and consolidate unity, studying principally the liturgical books which the Orientals and his opponents were wont to use, according to the precepts of the Holy Fathers.

MADE MANY CONVERTS

Following this diligent preparation, he undertook with firmness and suavity to plead the cause of the restoration of unity. His success was so rapid that his adversaries themselves called him the "winner of souls." Marvelous indeed was the great number of souls led by him to the single flock of Jesus Christ, from all orders and from all social classes, peasants, merchants, knights, prefects and governors of provinces, as is related by Sokolinski of Polotsk, Tyszhkievich of Novogrodensk, and by Mieleczko of Smolensk. But his apostolate extended to a field still more vast when he was appointed Bishop of Polotsk. This apostolate could not but be of extraordinary efficacy on account of his example of chastity, poverty, and frugality together with such liberality toward the needy that he even pledged one of his precious robes for the purpose of almsgiving. He remained strictly within the domain of religion, never concerning himself in the least with political matters, although more than once he was earnestly solicited to take sides with political factions.

He strove with the signal zeal of a holy bishop who

never ceased in preaching the truth by word and by writing. In addition to his preaching he published a number of works written in a popular style. He wrote on the primacy of Peter, on the baptism of Saint Vladimir, a plea for Catholic unity, a catechism after the method of Blessed Peter Canisius and other similar subjects. Furthermore, he was no less occupied in exhorting both the regular and secular clergy to be diligent in their ministry. With their ardent cooperation he succeeded in getting the people, after they had been duly taught the Christian doctrine and nourished by the preaching of the word of God, to frequent the Sacraments and sacred functions and give themselves up to an even more correct tenor of life. And thus, having widely spread the spirit of God, Saint Josaphat consolidated in a stupendous manner the work of unity to which he had dedicated himself. He crowned and consecrated his work when he fell a martyr, and his great and sincere soul realized its desire. He always thought of martyrdom, and frequently spoke of it; he expressed a wish for martyrdom in a famous sermon; he prayed ardently to God for martyrdom as for a singular benefit. Only a few days before his death, when he was warned of the insidious plots against him, he said: "Lord, grant that I may shed my blood for unity and for obedience to the Apostolic See." His desire was granted on Sunday, November 12, 1523, when, accosted by the enemies who had gone in search of the apostle of unity, he went smiling to meet them; then, following the example of his Divine Master by asking them not to touch the members of his household, he gave himself into their hands. As they dispatched him with wound after wound, up to his last breath he prayed God to pardon the assassins.

THE FRUITS OF MARTYRDOM

Great were the fruits of such signal martyrdom. The Ruthenian Bishops drew from it a living example of firmness and courage, as they themselves testified two months later in a letter sent by them to the Sacred Congregation of Propaganda: "We offer ourselves as most ready to give blood and life for the Catholic faith as it has been given already by one of us." A countless host of people,

among them the very slayers of the Martyr, were brought back immediately to the bosom of the one Church.

Therefore, just as three centuries ago, so today in an especial manner, the blood of St. Josaphat is a pledge of peace and a seal of unity. In an especial manner today, we say, because those unhappy Slav provinces, upset by disturbances and insurrections, have been encrimsoned with the blood spilt in furious and pitiless wars. It seems to Us that We hear the voice of that "blood which speaketh better than that of Abel" (Heb. xii: 24), and see that martyr turning to his Slav brothers repeating as in former days, the words of Jesus: "The sheep lie without a shepherd. I have compassion on this multitude."

Truly, how miserable is their condition! How terrible is their distress! How many exiles from their native land! What a carnage of death and what ruin of souls! Contemplating the present calamities of the Slavs, greater, certainly, than those which were lamented by our Saint, it is difficult for Us to check Our tears that well from a Father's heart.

In order to lighten this mass of miseries, We, for Our part, only thinking to give succor to the needy, worked without any human aim, and without making any distinction other than to note which case most needed help. Our resources were no match for the whole distress. We were not able to prevent the multiplication of offenses against truth and virtue, the scorning of every religious feeling, and the persecution, often sanguinary, of the Christians and even of the priests and Bishops.

In the consideration of so many evils, the solemn commemoration of the illustrious Pastor of the Slavs is of no small comfort to Us as it gives Us a propitious opportunity to manifest the paternal sentiments which animate Us with regard to all the Oriental Slavs and to place before them the greatest of all goods, the return to the ecumenical unity of the holy Church.

While We invite the dissident to this unity, We ardently wish that all the faithful, following the footsteps and the teachings of Saint Josaphat may strive, each according to his own ability, to cooperate with Us. We pray them to realize that discussions irritate and are far less effective in promoting this unity than the examples

and the works of a holy life, that has especially charity toward the Slav brethren as well as toward the other Orientals; as the Apostle says: "having the same charity, being of one mind, agreeing in sentiment, let nothing be done by contention, neither by vain glory, but in humility, let each esteem others better than themselves, each one considering not the things that are his own but those that are other men's." (Philippians ii: 2-4).

LATINS SHOULD STUDY ORIENTALS

To this end, just as it is necessary that the dissident Orientals, laying aside ancient prejudices, should seek to know the true life of the Church without attributing to the Roman Church the faults of private individuals—faults which She is the first to condemn, and seek to correct; so also the Latins must strive to know better and more profoundly the history and customs of the Orientals, for it was precisely from this intimate knowledge that such great results were derived from the apostolate of Saint Josaphat.

To spread this knowledge We have carefully fostered the Pontifical Oriental Institute founded by Our regretted Predecessor, Benedict XV, because We were convinced that from a correct knowledge of the facts there will arise a just appreciation of men and there will likewise flourish an honest-love of mankind which, continued with the charity of Christ, with the help of God, will greatly serve religious unity.

Animated by such charity, all men will experience what was taught by the divinely inspired Apostle: "For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him." (Rom. x: 12). If men scrupulously obey this same Apostle they will reach a higher state. Not only will they put aside prejudices, but the vain suspicions, deceits, and hatreds, in a word all those animosities so contrary to Christian charity as to divide nations among themselves. Saint Paul says: "Lie not one to another: stripping yourselves of the old man with his deeds, and putting on the new, him who is renewed unto knowledge, according to the image of him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all." (Col. iii: 9-11).

HOW TO RESTORE UNITY

In this way, with the reconciliation of individuals and peoples there will be obtained at the same time the unity of the Church through the return to her bosom of all those who, for whatsoever motive, separated from her. The accomplishment of such unity will be brought about, not by human industry, but by the goodness of God alone, "Who is no respecter of persons" (Acts, x: 34), and Who "puts no difference between us and them, purifying their hearts by faith." (Acts, xv: 9). In such a union all peoples will enjoy the same rights, whatever be their race or tongue, and whatever be their sacred rites; rites which the Roman Church has always venerated and religiously retained, decreeing their conservation and ornamenting herself therewith as with a precious vestment, like a queen "in gilded clothing surrounded with variety" (Ps. 44. 10).

Since this accord of all peoples in ecumenical unity is, above all, the work of God, and must, therefore, be procured with divine aid and assistance, let us have recourse with all diligence to prayer, following in this course the teachings and the examples of Saint Josaphat who, in his apostolate for unity, trusted above all else in the value of prayer.

PRINCIPAL CAUSE OF UNITY

Under his guidance and with his patronage, let us be especially devoted to the Sacrament of the Eucharist, the token and principal cause of unity, that mystery of faith by virtue of which those Oriental Slavs who, in their separation from the Roman Church by jealously preserving their love and zeal for it, succeeded in avoiding the impiety of the worst heresies. Hence we may hope for the fruit which Holy Mother Church asks with greatest faith in the celebration of these august mysteries, that is that "God may propitiously grant the gifts of unity and peace which are mystically symbolized in the oblations made on the Altar." (Secret from the Mass of the Feast of Corpus Christi). Let the Latins and the Orientals implore this grace together in the Holy Sacrifice of the Mass, the latter "praying to the Lord for the unity of all," and the former supplicating the same Christ Our Lord that "beholding the faith of His Church He may deign to pacify it and unify it according to His will."

Another bond of reintegration in unity with the Oriental Slavs lies in their singular devotion to the Great Virgin Mother of God, in which devotion they differ from many heretics and are closer to us. Our Saint was most conspicuous in this devotion. He placed great trust in Her to favor the work of unity. He was wont to carry with him a small icon of the Virgin Mother of God—an image held in great veneration by the Orientals, by the Basilian Monks, and by the faithful of every rite and even in Rome in the Church of Saint Serge and Saint Bacchus, under the title of the *Queen of the Pasture*. Let us therefore invoke her, that most kind Mother, especially under this title, that she may guide the dissident brethren to the pastures of salvation where Peter, ever living in his successors, as Vicar of the Eternal Pastor, pastures and governs all the lambs and all the sheep of the flock of Christ.

SHOULD INVOKE SAINT

Finally, let us have recourse to all the saints of Heaven as to our intercessors for such a great grace and principally to those who at one time flourished among the Orientals through the fame of their sanctity and wisdom, and flourish still through the veneration and devotion of the people. But first among them all let us invoke Saint Josaphat, so that just as in life he was a valiant advocate of unity, so, now, before God, he may promote and vigorously support it. Let us pray to him in the words of Our predecessor of immortal memory, Pius IX: "God will that the blood, O Saint Josaphat, which thou didst shed for the Church of Christ, may be a token of that union with this Apostolic See for which thou didst always long, and which day and night thou didst implore by fervent prayer from God, who is all Goodness and all Power. And in order that this may be accomplished at last, we greatly desire to have thee as an assiduous advocate before God Himself and the Court of Heaven."

As an earnest of divine favors and in testimony of Our benevolence, We impart with all affection to you, Venerable Brothers, and to your people, the Apostolic Benediction.

Given at Rome, at Saint Peter's, November 12, 1923, the second year of Our Pontificate.

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